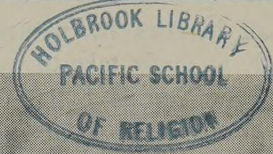


the Alliance Weekly

OCTOBER 3, 1956

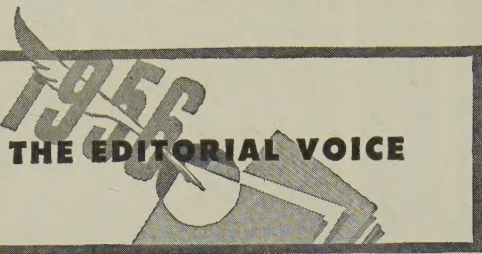


THREE LIONS

Mt. Fuji, Japan

In this issue

BIRTH OF THE ALOR CHURCH By Vernon L. Neigenfind
SPIRITUAL POISE By J. Furman Miller



WE ARE ALL HERETICS BY NATURE

We are all heretics by nature and take to error as instinctively as ducks take to water.

This does not mean that natural theology is wholly false, for the heavens declare the glory of God and the visible universe shows His eternal power and Godhead. Add to these the presence in the human heart of that light that lighteth every man that cometh into the world, and you have the source of a certain body of truth known more or less clearly by the whole human race.

The knowledge thus received, however, is inadequate; it forms little more than a frame for the total picture. The details are all unknown and undiscoverable, so that we must depend upon divine revelation as given in the Holy Scriptures to fill in the particulars and render the picture intelligible. The brush of the Holy Spirit labors to complete the work and to show every hill and rock and tree and blade of grass, each in its proper relation to everything else.

Until the full light of God's inspired Word floods down upon the religious landscape almost everything is obscure and indistinct. The finest minds see things that are not there and fail to see the things that are. This inability to make out the details is a frustrating thing to persons of a strong religious bent and results in a lot of guessing and theological improvising. Such persons demand to know, and though they neglect or reject the Holy Scriptures they *will* know regardless, in some manner satisfying to themselves.

Bible lovers have been blamed for being excessively dogmatic and it may be that they sometimes are. I do not wish to justify a spirit of cocksureness wherever it may be found, but the certainty of the believer may be understood when it is remembered that it springs from his faith in the Scriptures as the full and true revelation of the mind of God to men. His dogmatism has back of it the strong "Thus saith the Lord" of prophet and apostle. My own experience has taught me, however, that the most stubborn dogmatism is found not among those who quote the Bible to support their convictions, but among those who quote no one and claim for their spiritual authority nothing higher than their own opinions.

It is more than a little strange that persons who modestly decline to risk an opinion on matters that do not touch them at all closely, such as philosophy or science for instance, are often ready and eager to pro-

nounce with finality on religion which above all else is vital to their welfare for this world and that which is to come. This follows the popular notion that everyone is capable of discovering for himself the true way to heaven and that one man's belief is as good as another in any kind of weather. A second tenet in this creed is that no one has the right to question the belief of anyone else or to try to influence him in any way in religious matters. This leads naturally to the third tenet which is that we should practice complete tolerance toward every expression of religious belief, however base or ill-founded it may be, and accept it as someone's way of worshipping God even if it isn't ours.

All this has about it a certain savor of charity and slips well off the lips of politicians, who are forced to try to please everyone; and liberal ministers who find it profitable to do so. But the man who has knelt before the burning bush or heard the sound of thunder on the mount can never bring himself to sell out his soul in that manner. The man who has walked beside the sea and has heard the voice of Jesus saying "No man comes unto the Father, but by me," can ever get the consolation of his heart thus to trifle with religion. He has been smitten with the love of God and the wonder of the cross and he can never again be tolerant in things that touch his soul and the souls of his fellow men. He will live beside, be patient with, minister to, pray for and love any religionist of whatever color or creed from the cardinal to a medicine man from the long grass, but never will he compromise the truth to stay on good terms with anyone. He may die for men but he will never trifle with them.

However unpopular we may become as a result, we must cling to the knowledge that all men are heretics by nature and can never know redeeming truth till they are enlightened from above by and through the inspired revelation we call the Scriptures. We are never kind to our neighbor when for the sake of sweet charity we smile away his perilous error and let him go unrebuked and uncorrected. The sons of light have an overwhelming obligation to the children of darkness. The light house keeper dare not compromise with the storm; neither dare the light become friendly with the darkness.

The temptation to create our own creed and settle religious questions out of our own heads is as great as the pastor's study as in the corner tavern. No man knows enough to be sure he is right about divine things until he has submitted his ideas to the test of the Scriptures. Intelligence is not enough, nor experience nor brilliance. The Word of God is the final court of appeal. "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104).

Growth is the work of time. But life is not. That comes in a moment. At one moment it was dead; the next it lived. This is conversion, the "passing," as the Bible calls it, from "death unto life."—DRUMMOND.

idolatry crumbles before a faithful witness and a church in Indonesia is forged in the heat of persecution

Birth of the Alor Church

The first of two articles

By REV. VERNON L. NEIGENFIND

ODAY in Alor a church building stands where a few years ago warriors armed with bows and arrows used to clash in bloody conflict. The location was chosen by the rajah of Alor himself.

Since a Christian congregation has been meeting there for worship not a battle has been fought. People from "The Little Mountain" and those from "The Big Mountain," who for countless years mistrusted and hated one another, now meet harmoniously together in God's house. Some who formerly persecuted the Christians are now assembling with them. Only transformation of hearts by the power of the gospel could accomplish this.

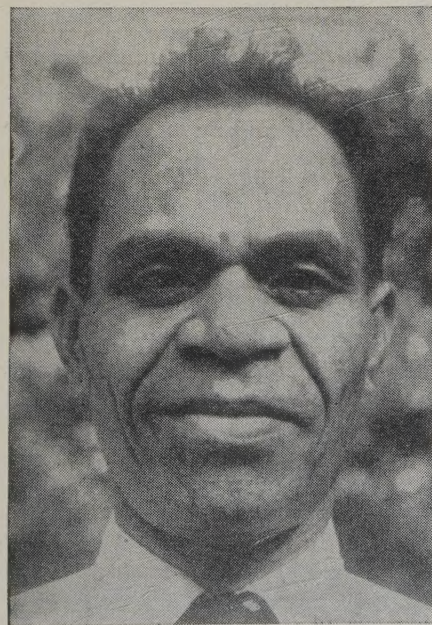
The Alor Christian Church was brought to birth through the devotion and courage of a young man by the name of Laana, a student at the Makassar Bible School. At the time of the Japanese occupation of Indonesia he returned to his native island, Alor, with an unquenchable fire burning in his soul. In Bible school he had not been one of the outstanding or even promising students. Notwithstanding his lack of natural gifts, he proved to be a vessel God could use. His heart was right, his faith was unwavering and he was abandoned to God.

One of his first bold acts, with the support of some other students from the Makassar Bible School, was to

challenge the power of a village idol. After four months of daily prayer they announced that the time had come when the heathen god and all of the paraphernalia connected with him must be destroyed. As the idol went up in flames people stood by in fear and trembling, wondering what awful calamity was about to befall them.

The word spread that Jesus Christ was far more powerful than the devil. He was acclaimed Victor over evil spirits, Worker of miracles and the Saviour from sin. Other villages began to invite the heralds of the gospel to destroy their idols also and to teach them how to trust in Jesus. This stirred jealous opposition from leaders of the state church, with village and district chiefs lending their support. Laana and his co-laborers and the new believers were

Laana, the Alorese whom God used in the establishment of the church on Alor
V. L. NEIGENFIND



Alor is a small island belonging to the Lesser Sunda Group and lying approximately 450 miles east by south-east from Makassar. It has a population of almost 100,000 people who are of mixed Malay and Polynesian stock. . . . Mr. Neigenfind is subchairman of the East Indonesia area of our work. He lives in Makassar, the location of the Bible school and publication activities.

forbidden with angry threats to hold meetings. When it was evident that these "spreaders of a new religion" were not intimidated and subdued by threats, a wave of persecution began. As worshipers left their meeting places they were pelted with stones or brutally beaten until they were half dead. In one village two young men were so badly beaten that they died.

Laana and his group were reported to the Japanese as being American agents. "After all," the Japanese were told, "these men were trained by Americans in Makassar. Theirs is an American church; ours is the Japanese church."

The preachers were summoned to appear before the Japanese. Before they were given opportunity to defend themselves they were lined up and their faces unmercifully slapped until they became a mass of bruised flesh and their eyes were swollen shut. Laana happened to be at the end of the line and after he had received a few nasty blows he spoke, saying that the charges were false. He explained: "It is true we were taught by Americans, but they only taught us God's Word. They did not teach any politics."

Upon hearing this, the one who had been administering the punishment confessed, "If that is the case I have made a mistake." Later he became a friend of the Christians. Nevertheless they were constantly harassed by their accusers and were called to the police station time and time again to receive cruel beatings. If they had promised to give up their religion, better treatment would have been given them. Once Laana and some of those who stood with him were jailed for a month. Another

time their graves were dug, for they had been condemned as American spies. Due to some bungling in making out their execution papers, they escaped.

Persecution continued unabated until after the Japanese occupation when civil authorities, including the rajah who had watched this movement develop, came to the aid of the Christians. Even though they were now free to worship according to the dictates of their consciences, the opposition persisted.

When Laana later was invited to dine with the rajah, a minister of the state church sent the rajah a letter criticizing him for entertaining this person who had caused such trouble. The rajah was infuriated. Immediately he sent for the accuser and without mincing words told him that his religion had done absolutely nothing for the people, that they were still heathen, worshiping evil spirits; the mission of which Laana was a leader had brought the truth. "Your religion is false; theirs is true," he declared flatly.

To this day the rajah, who is a Moslem, is a faithful friend to the Christians. On occasion he has attended church services and has even testified to his confidence in Christ. He also has given the church some gifts, including ten head of cattle.

One of the most significant and remarkable features in the growth



Alores in war dress, with bows and arrows

V. L. NEIGENF

and development of this church on the island of Alor is that from the beginning it has been indigenous: self-governing, self-supporting and self-propagating. It was started without missionary aid and was well under way before missionaries knew about it. In doctrine and in policies it is closely related to The Christian and Missionary Alliance. ♦ ♦ ♦



O God, the Holy Ghost

O God, the Holy Ghost,
Thou Lord of light appear,
And, as of old, at Pentecost,
Come to us, waiting here;
And let the darkness that enshrouds,
Pass from our souls like passing
clouds.

O God, the Holy Ghost,—
The choicest gifts are Thine;
Grant us the grace we covet most,
And virtues most divine;
And with Thy purifying fire,
Consume, we pray, our vain desire.

O God, the Holy Ghost,
Our soul's enduring Friend,
For all the gifts of Pentecost
Our grateful songs ascend;—
Thee, with the Father and the Son,
We worship, glorious Three in One.

—FROM THE GREEK OF THE EASTERN
CHURCH. Translated by JOHN BROWN-
LEE, D.D.

A Date with Every Church

In just a short time now the 1937 Subscription Campaign will get under way and THE ALLIANCE WEEKLY will have an important date with every church.

The dates of the Campaign this year will be Sunday, October 21, Sunday, December 2. That will give us seven Sundays, with three days added in which to send in last minute subscriptions. All subscriptions sent in before midnight of Wednesday, December 5, will be counted in the total.

A liberal amount of materials will be sent out in good time, and every possible effort will be made to assist the churches to gather in the subscriptions. The fine coöperation accorded our efforts in other years assures us that we will have the vigorous assistance of pastor and people in this Campaign. But there is something much more important than even our most consecrated activities: it is concerted and determined prayer.

This first notice is intended as a reminder and as a call to intercessory prayer. We sincerely ask that every prayer band and every church and pastor begin now to ask God to send in the largest number of subscriptions ever received in any campaign. The enlargement of the subscription list means the increasing of a spiritual ministry.

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We Need Spiritual Poise

BY REV. J. FURMAN MILLER

A PROFESSOR once remarked to me that the greatest essential for successfully passing examinations is poise. I have never forgotten what he said, and on many occasions when some particularly difficult test has confronted me I have discovered again how true his statement is.

We must remember that both in school and out of school it is not the facts which we have learned that enable us to pass the tests, but rather our ability to use those facts effectively. In this respect we are like builders. A contractor may have purchased the finest materials available and secured every necessary part of the house he is to build, even down to the tiniest nail. Still he does not thereby have a house. He must take those raw materials and through the exercise of his acquired ability, which is comparable to poise, put them together to form a house.

Many of us have had the experience of studying hard for a test, of having an impressive store of information at hand, only to fail the test either through paralyzing fear from within or some unfortunate circumstance from without. What was needed was poise: inner self-sufficiency based upon faithful accumulation of essential facts, plus outer independence of circumstances based upon an honest appraisal of our ability to use these facts successfully.

Every athlete and every soldier knows the importance of poise. But most of us Christians, I am afraid, have neglected to learn this lesson and hence have unnecessarily failed important tests. We all know more about Jesus Christ than we live. We have more materials at hand than we have poise with which to build. What we need today is not a new doctrine or a new-fangled method for representing truth; we need a spiritual poise which will enable us to pass every test of life.

Paul gives his own personal testimony of the effectiveness of this truth in Philippians 4:8-13. What he wrote was, in effect, "I can pass every test because I have spiritual poise." In verse 8 he lists the materials he has to work with, and an impressive curriculum it is for any school. He reveals that he has available as raw material facts of science ("whatsoever things are true"), history ("honest"), law ("just"), theology ("pure"), aesthetics ("lovely") and literature ("good report"). This appraisal of his resources inspires that self-sufficiency which is an essential ingredient in spiritual poise.

Then in verse 11 he adds his testimony concerning the other essential. "Furthermore," he says, "I have learned to be independent of circumstances which might render what I know in my mind ineffective in my life; I have learned that my resources are sufficient and that my poise is undisturbable. Therefore, I can pass all tests through Christ who strengthens me for every one."

Solomon testified in his Song that he learned the lesson of poise through the example of lovely Shulamite's life. All his wealth and power had made that wisest of men the most wretched of all. In all his remarkable experiences and observations he found only one evaluation of life: "Vanity of vanities," he complained, "all is vanity . . . under the sun."

I like to think that one day Solomon, in his search for some lasting and real satisfaction in life, was passing near Lebanon, where he found the most exquisitely beautiful creature he had ever beheld. At once he gave orders and the maiden

was transported to the royal palace in Jerusalem.

The Song of Solomon may well be the mighty king's inspired testimony of the effect of this Shulamite's spiritual poise upon his own life. Perhaps it was this shepherd lass from the pastures of Lebanon whose life taught Solomon something which all his human wisdom had failed to reveal: since all wisdom is vanity under the sun, let the Christ who is Wisdom (1 Cor. 1:30) from beyond the sun make you the kind of self-sufficient, independent creature God has ever intended that every man ought to be. Seeing her life in his court, and loving her dearly, Solomon appraised her thus: "This girl is like a lily among thorns!"

The poem opens with Shulamite extolling her shepherd lover to the daughters of Jerusalem in Solomon's court. She thinks only of him and of their life with their flocks. Solomon enters and proclaims his love. He tries to dazzle her with his wealth and power—all this can be hers if she will just forsake her shepherd lover and become the bride of mighty Solomon (3:6-11). But what attraction can Solomon offer to compare with her lover! And Solomon learns from the all-sufficiency of her love and the consequent independence of her faithfulness that she is as a lily among his many thorns.

What were these thorns that tested her, these beside which her life shone transcendently in all its lily-like purity? There were inner thorns there just as there are in the heart of every one of us. God promised these thorns in the Garden of Eden after Adam had sinned. God warned Adam that thorny disappointments would follow the cataclysmic upheaval of sin, upsetting the former perfect balance in both nature and man.

Adam had lost his self-sufficiency


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and independence of circumstance as a result of sin. Now the earth began to bring forth thorns, man's best-laid schemes began to have disappointing results. Man planted wheat, and lo, there came up tares. Man sought after holiness of life, and behold, sin beset him.

There are outer thorns too, as in the days of the appointed judges; there are people who are thorns in our sides because God leaves them around to remind us of our own thorny natures. The sins we refuse to confess and forsake somehow become personified in these folk who apparently have no other function in life than to goad the wandering sheep back into line.

There are outer thorns mentioned in Jesus' sermon on the kingdom in Matthew 13. These are due to the cares of the world, the thorny circumstances of our lives. These are things which annoy, the hundred daily aggravations which conspire to destroy our peace of mind as thorns attack the garden.

But, beset by all the conceivable temptations of her stay in Solomon's thorny palace, the Shulamite maid remained true to her shepherd lover far away on Lebanon's fields. What is the secret of her most laudable success? "As the lily among thorns, so is my love." Love never fails!

How could young Shulamite be led astray by thorns when all the time her heart was one with the shepherd lad whom she loved? There is no room for unfaithfulness in a heart controlled by love. And every time King Solomon extolled her charms and offered rich gifts, she would say, "Yes, Solomon, but my beloved is mine, and I am his!"

It is as if she had said, "Solomon, I cannot love the world of human values which you represent nor the things of the world which you offer me. For all that is in the world—the thorns of the flesh, lust of besetting sins; the thorns of eye, lust of people and things; the thorns of pride of life—all these are passing away. But, Solomon, love never faileth, and God is love, and my Lover is incarnate God. Therefore, O King, you are right: because of my Lover I am as a lily among your thorns."

That is God's own portrait of the Christian kept from evil in this present evil world.

Since, then, divine love newborn

in human hearts is the power which promotes spiritual poise, how can this love be attained? Three verses of Scripture set forth clearly three steps to the kind of Christian life which enables the believer to maintain lilylike beauty and fragrance in the midst of thorns.

The first step is suggested in verse 47 of Luke 7: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." See your own thorny heart. Most of our problems arise

godly. First, see your thorny self then see Jesus' love for such a sinner as yours.

And last, believe (cast all your hope upon this fact!) the power of God's all-comprehending love transform thorny hearts. Repeat each day the truth expressed by Paul in Second Corinthians 5:17. If any man desires to be encompassed by this love of God, he shall become a new creation; his old thorny nature of self shall be regenerated by divine love. As a lily among thorns he shall become. ♦ ♦ ♦

Love One Another

There are some Christians whom it is not very easy to love on account of some disagreeable peculiarities about them; but we shall love them hereafter, as we love our own souls, and they will love us in a similar manner. Besides, our Saviour loves them, notwithstanding all these imperfections, and ought not our affections to follow His? If He were now visibly on earth, and we were permitted to stand by His side, if we saw Him bend a look of love on any individual, would not our affections immediately flow out towards that person, however disagreeable or imperfect he might be? Such a look our Saviour does bend on the most unlovely of His disciples. Let us then love them all, for His sake.—E. PAYSON.

from the projection of our own thorns, and Jesus Himself set down the proposition that love is in direct proportion to the keenness of our sense of forgiveness. He that knows that he has been forgiven much loveth much. Therefore that quality of love which begets spiritual poise is possible only in proportion to a sincere acceptance of God's own indictment of human nature as outlined in the first chapter of Romans. But this is only the beginning.

The second step, which depends on the first, is John 3:16 and Romans 5:8. The love of God revealed in Jesus Christ is ever extended, but only to confessedly sinful hearts. The more you visualize yourself as sinful, the more wonderful becomes your vision of love. While we were yet sinful Christ died for the un-

The Gift of Ourselves to God

God has created us for His glory; it is the first aim of creation and it should be our first aim in His service. But how can we be a means to His glory except by yielding ourselves entirely to Him? That which glorifies Him in our actions cannot be what we invent for ourselves though intended for His honor, but what He wills to do in us and through us. He only asks of us an absolute devotion to Himself, a disposition of readiness to obey without limitation which will let Him exercise His authority over us according to His good pleasure.

He is glorified by us as much as He desires when He is ever holding us in His hand and finds us wholly submissive to His will.—GROU.



DAVID R. ENLOW, Editor

AT HOME

LO announces fifth annual conference: The fifth annual conference of Evangelical Literature Overseas will be held in Lincoln, Nebr., December 10-13, 1956. The conference will take the form of a workshop and ample time will be given to discussion. The whole field of missionary literature will be considered from the standpoint of writing, translation, publishing, production and distribution. Among the speakers at the conference will be Theodore Epp, director of the Back to the Bible broadcast; Edwin E. Jacques, foreign secretary of the Conservative Baptist Foreign Mission Society; R. Kenneth Trachan, general director of the Latin America Mission; Robert Walker, editor of *Christian Life* magazine.

ABROAD

Gospel campaign in Rome: In answer to prayer the way recently opened in Rome, Italy, for the first united evangelistic campaign of a week's duration ever to be held in the ancient city. Posters suddenly appeared on the streets announcing that evangelical churches were launching a series of meetings to present the "fundamentals of the Christian faith according to the Scriptures." Coöperating in the campaign were all evangelical churches of Rome, including Baptist, Methodist, Valdensian (oldest Protestant church in Italy) and the Assemblies of God (largest evangelical congregation in the city). Crowds attended each night and the overflow had to be taken care of in the gallery.

Protestants celebrate religious tolerance: Protestants have just celebrated the completion of fifty years of religious tolerance in Bolivia. The La Paz Missionary Fellowship sponsored special meetings in honor of the occasion. Participating groups were: Assemblies of God, Bolivian Holiness, Brethren, Canadian Baptists, Church of God, Church of the Nazarene, Independent Mission, Methodist, Oregon Yearly Meeting of Friends, Seminary Mission and the World Mission Prayer League (Lutheran).

MISSIONS

Navigators begin work with Mau Mau: A team of four Navigator missionary representatives has been sent to Kenya, East Africa, to assist in evangelism among the Mau Mau. British government officials have appealed for help from evangelical missions of Great Britain and

the United States as they begin to move the 67,000 former Mau Mau terrorists out of detention and work camps into some two thousand small villages. The Navigator team arrived in Kenya in late June, with two immediate objectives: (1) to assist the missions already working in Kenya in Mau Mau camp evangelism; and (2) to translate and distribute follow-up Bible studies by correspondence, which has proved effective in large-scale follow-up in the Orient. A third objective they expect to reach as a result of this dual ministry is the training of key nationals to evangelize and teach among their own people. As a service agency, the Navigators will not seek to build churches but rather to support the work of other missions.

THE PRESS

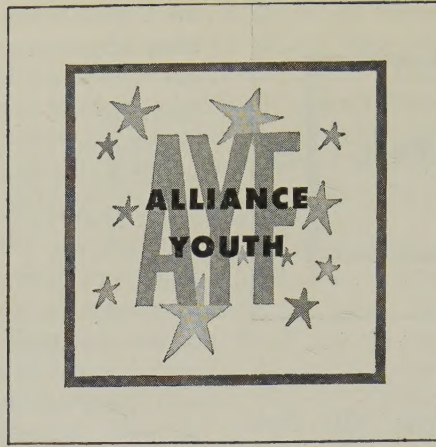
Christian literature conferences held in Congo: A series of seven conferences on the production and wider distribution of Christian missionary literature in the Congo was held at Leopoldville, Belgian Congo, under the coöperative sponsorship of forty-six Protestant missions. Leading the meetings were Rev. Harold B. Street, director of Evangelical Literature Overseas and former deputation secretary for the Sudan Interior Mission; Mrs. Street, and Rev. Carl J. Tanis, director of Christian Life Missions, a recently-organized fund group for mission literature and radio projects.

PEOPLE SAY

Dr. Aare Lauha, professor at the University of Helsinki, Finland: "It is not our task as preachers to call men to moral improvement or to inspire them to the development of noble personalities or idealistic patterns of behavior. As Lutheran pastors it is our task to obey the commandment: Go and proclaim the forgiveness of sins in Jesus Christ, for there is no other salvation and holiness except Christ and rebirth in Him."

SIGNS OF THE TIMES

"Alice" steals converts in Africa: "Alice," a self-styled African prophetess, has almost paralyzed the Christian Church in Lubwa district of Rhodesia. This report was made during the General Assembly of the Church of Scotland, meeting in Edinburgh this month. The assembly was told that missionaries in Northern Rhodesia are "losing the battle to the strange new religion of Alice." They added that thousands of persons are trekking to hear and see the false prophetess and that she has even inspired converts to build their own churches. Alice—her real name is Lenshina Mulenga—is thirty-two years old. She claims to have a direct connection with God and insists that she died but God kept her from entering heaven, telling her instead to return to her own people. She warns them to give up witchcraft and repent of their sins. Alice also says that God told her there were two books, one for the whites and one for the blacks. And the black book was the right one. In twelve months 60,000 Africans have listened and been baptized by Alice.



ROBERT E. CUTBIRTH, Editor

An interesting account of a unique ministry

We Preached Christ on the Subways

By JERRY DEAN

Grande Prairie, Alberta, Canada

The subways of New York City are used by multitudes for transportation purposes, but two young men from the Nyack Missionary College used them as an avenue for preaching the gospel of Jesus Christ.

One Sunday as the subway began to jolt away from its underground station an elderly lady approached the conductor and barked out, "Do you allow these young men to preach on the subways?" The conductor replied, "Did you attend church this morning?" "Yes," answered the lady. "Well," replied the conductor, "these boys are bringing church to the people." The lady turned slowly away and sat down.

Bill Stieglitz and I believe that preaching on the subways is one way to preach as you go (Matt. 10:7). There are many others who feel this same way, and even today many subway-evangelists are giving their ministry on the subways of New York City. We found it very easy to speak to the people riding the subway trains. We simply got the attention of the people when the train stopped, and then used that brief time to speak to them about the Christ who died for them. As the train traveled from one station to another we passed out gospel tracts to all who would accept them. Often after a short message had been given dozens of hands voluntarily reached for copies of the Word of

Life. We ministered in this fashion to the people in each car of the train. About every ten minutes we spoke to a different congregation.

Definite spiritual blessings resulted. On one occasion as the train stopped at one station a young man became hungry for the things of God, and there on the station platform he gave his heart to the Lord Jesus Christ. Hundreds of New Yorkers for the first time came face to face with the claims of Christ upon their lives. As they listened to the gospel politely presented they were made to realize that unless they repented they would spend eternity in a place darker than the darkness of the subway tunnel.

There were also many instances of opposition. One evening I was threatened by a drunkard who said, "If you don't stop preaching I'll punch you in the nose." I felt like I would rather have been some place else right then, but I encouraged myself in the Lord and in the promise He had given me just that morning: "The Lord God is a sun and shield: the Lord will give grace and glory." On another Sunday evening a man rushed rudely by me as I was speaking. "I'll not stand for this!" he shouted to the conductor. However, he resumed his seat after the conductor reminded him that I was there to do him good and not evil. Others tried to stop us by sending

in complaints to the transit company. Two policemen motioned me off the subway at 145th Street as I began to speak to the people there. "We've had complaints about your preaching on the subways," they said, "and we must ask that you discontinue the practice." My heart almost melted about that time, but God's grace proved sufficient for the circumstance and a word of testimony was left with them as we parted.

We made this a definite matter of prayer during the next week. Then the Lord reminded us of the testimony of the apostles: "We cannot but speak the things which we have seen and heard" (Acts 4:20). We claimed this from God as an answer to the problem before us and He marvelously undertook for us. God taught us to stop being problem conscious and to become power conscious.

It wasn't until a few years ago that we even dreamed such a ministry existed. It all came into being when "Daddy" Hall, founder of the famous telephone ministry, made a visit to our school. While there he told of the ministry of St. Paul's House in New York City. The vision of preaching on the subways did not come until a little later. Bill was with the assistant director of St. Paul's House on the subway when he heard him give a short message to the people in the car. From that moment on Bill began to do the same. Later he invited me and others to use this opportunity to reach people with the gospel.

We made some rich spiritual contacts with many of the conductors as well as others. The conductors who were against our ministry at first, are now among our best friends. One young Negro conductor looked forward to seeing us each Sunday evening, and he always listened with an open heart to the message.

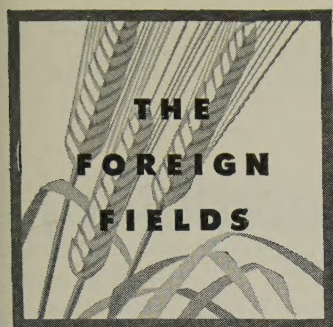
Other Christians grasped the burden for this ministry and it is still continuing. Opportunities to present the gospel of Christ to the lost multitudes are all about us. May we ever be alert to each opportunity and take advantage of it.



Jesus, and Shall It Ever Be

*Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise
Whose glories shine through endless
days?*

—JOSEPH GRIGG.



The Leaf Dancers

by ELAINE BATTLES, *French West Africa*

In the Habbe tribe of the eastern Sudan a group of dancers called the *sanaguroy* makes its appearance during the farming season each year. Covered from head to foot with leaves, their eyes showing through a small opening, these "leaf dancers" travel in groups of two or three. They carry long whips with which they scourge women and children or even men. If the victim can snatch up a handful of dirt and throw it at the dancers, they will flee, for it is taboo for any particle of earth to touch them. But more often than not, they will catch a woman and beat her badly before leaving her. This year I had my first contact with them. Five of our Christian women were out gathering wood for cooking, when suddenly they saw the leaf dancers coming toward

them. Knowing what would happen, the women ran, but the dancers surrounded two of them and began to whip them. Since the victims were students' wives and not residents of the town of Sangha, they did not know how to save themselves. One was thrown to the ground and her face and one arm were injured. Both had large welts on their bodies. They left their firewood, ropes and headscarves, and fled for home.

We cared for their wounds and then went into the church to talk with them. We read from the fifth chapter of Matthew, which instructs us to love our enemies and pray for those who spitefully use us. Was it hard for them to put it into practice? Yes, I think that it was. Yet each of the women asked the Lord to forgive the *sanaguroy* and help them to know the true and living God.

African Briefs

In one of the meetings at Béoumi I called for volunteers to serve as lay witnesses. An elderly woman came forward and stood with the younger men and women before the pulpit for a prayer of dedication. On her return to her seat other women began to scold her for going forward. "You are too old to be a witness. Why did you go forward?" they said. Being intimidated, she came back with tears in her eyes to tell us to take her name off the list, adding, "I have already won

four women to Christ." She was assured by Joseph, the African pastor, that her name would not be taken from the list. This is the hope of the present hour: a multitude of laymen and laywomen witnessing everywhere.—REV. R. S. ROSEBERRY.

The new group of Christians in Kprikro are building a church. They are discouraged because the walls have fallen down twice and the pagans taunt them by saying that there are evil spirits on the site. The believers are also persecuted because they refuse to keep the fetish "bad days"—days when no one goes to work in the fields. I saw the town chief and explained that since the Christians have forsaken the fetish, they are no longer bound by such laws. He then agreed that they need not observe the fetish days, but firmly declared that he will have no part in the matter if the forest devils attack and kill them.—REV. ARCHIE POWELL.



Vietnamese Conference

The conference of the Vietnamese Church was held in Danang (Tourane), Viet Nam, early in August. A large group of Christians, as well as fifty-three ordained and twenty-six unordained pastors, attended. Reports were given concerning the evangelistic bands, radio, youth and Sunday school work, and by Vietnamese missionaries to the tribes. Missionaries were asked to bring the devotional messages. Rev. Le-van-Thai was re-elected president.

Delegates to the twenty-fourth general conference of the Vietnamese Church





Miss Francis

Mabel Francis

Missionary Extraordinary

Forty-six years a missionary—twenty-five without a furlough—is a record not often equalled . . .

BY REV. A. PAUL MCGARVEY

THE Japan Mission conference was in session at Gotemba when Miss Mabel Francis reached the age of seventy-six. In the celebration arranged by her fellow missionaries to honor her on this occasion another anniversary was noted: forty-six years ago she first came to Japan as a missionary. Her life in this country since then has been one of utter devotion to the work of God among the Japanese people.

With undimmed vision she is still laboring that the growing band of Japanese Christian workers will be so perfected in the faith and so united in the Spirit that their service will glorify and exalt God in this land.

From her childhood Miss Francis was taught the fear of the Lord. Her father, a pastor of the Christian Church in New England, used to attend the Alliance conventions at Old Orchard, Maine, and was in hearty accord with the teachings of A. B. Simpson. This had a marked bearing upon her spiritual development and later led to her consecrating herself for foreign service under The Christian and Missionary Alliance.

Although she knew definitely she was a child of God, Miss Francis was aware of a deep spiritual need. She testifies that frequently in bursts of anger she mistreated her younger brothers and sisters. After such behavior she would kneel by their beds at night to pray for forgiveness. The pressure within her heart continued to mount until she was sixteen years old. One day she shut herself in her room to seek the Lord until He gave

her the victory. In that crisis God filled her with the Holy Spirit. Immediately wide fields of service were opened to her, and she was used of the Lord to win many others to Him.

In one of the conventions she was attending at Old Orchard the Lord made clear to her that He wanted her to serve Him in Japan. In obedience to that call she came to Japan in 1909. Three years later she returned to America and was accompanied by her brother, Rev. Thomas Francis, when she came again to the field. At the end of her second furlough in 1922 her sister, Mrs. Anne Dievendorf, was with her to become her companion in the work. For twenty-five years Miss Francis did not visit the United States again. Part of that time she and her sister were interned by the Japanese as enemy nationals.

Three times during the early stages of hostilities after war had begun between Japan and the United States, Miss Francis and her sister were informed that they would be repatriated. Each time the plans for their release failed to carry through. The last time they were taken to Yokohama and were at the side of the ship when they were notified that the sailing was canceled. The sisters considered this not a disappointment but as an express appointment of God. They would be able to remain close to the people to whom God had sent them and as soon as peace was restored they could return immediately to their ministry. That is actually what happened. Within four months after the cease-fire they were in the Cho-

goku area comforting and encouraging the Christians.

The churches were in ashes; their home in Fukuyama was destroyed; members of the churches had been scattered; some pastors had been killed and others had been forced into secular work. The work of thirty-five years seemed to be in ruins. But courageously the two women set about their task, confident that God would be their strength.

Convinced that the situation called for a reopening of missionary work, The Christian and Missionary Alliance sent reinforcements to Japan. Now within ten years of the war's end, the name of the Alliance is again familiar in Christian circles of the islands. There are at present twenty-two organized churches and twenty-one official workers. More than one hundred believers were baptized last year and twenty young people are in the Bible school training for Christian service.

The vigorous character of the church in this area of our responsibility is due a great deal to the faith and unwavering perseverance of Miss Mabel Francis and her sister.



Beware of the new and strange leaven of men's invention now coming among you, and having no warrant from Christ, our Captain and our Lawgiver. I adjure you, open not your hearts to new doctrines borrowed of the flesh and the lusts of the flesh that appeal to your softness and your love of ease.—SAMUEL RUTHERFORD

Give Thanks to God

By A. B. SIMPSON

THE time of harvest and Thanksgiving recalls some special grounds of thankfulness at this time. Here are seven of them.

1. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psa. 103:2-5). Thus David thanks Him for *divine healing*.

So let us praise Him for our physical life, for healing *all* our diseases, for delivering us from special danger and destruction (for the ground we have for this is His redeeming love), and for the renewing and sustaining of our life in the freshness of youth through His own constant resurrection life. Let us not forget to praise Him for revealing to our hearts this blessed truth of life.

2. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). This is a song of praise for *spiritual blessing*. It is a thanksgiving for the grace we have received. We complain a good deal about our failures and almost hint at God's failures to bless us, but do we think enough of His abundant grace in our life? Do we recognize enough what He has done in us and for us? Has He indeed made us meet for that inheritance? Has this year brought us divine holiness? Then it is Thanksgiving indeed.

3. "I thank Christ Jesus our Lord, . . . for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12). This is a note of praise for the great privilege of *service* in the kingdom of God. It is a great honor and priceless blessing that He should choose us and when so worthless should count us faithful; that He should lift us up

by His grace and supply of the Holy Spirit to His counting, and then reward us for it, is a sovereign mercy. For the work we have been permitted to do, we do bless Him.

4. "I love the Lord, because he heard my voice and my supplications" (Psa. 116:1). Thanks for *answered prayers*—that is the next chord. How it vibrates. How it echoes all along the lines of memory. Have we acknowledged His answers? Have we praised as much as we have prayed? Let us pay unto the Lord our vows which our lips have uttered and our mouth has spoken when we were in distress. Let us keep the record of our answers and when depressed recall them like David and sing, "O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar [or the little hill]" (Psa. 42:6).

5. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41, 42). That is a strange note of praise. It comes before the answer. It is the *thanksgiving of faith*. It is the true Berachah song that anti-

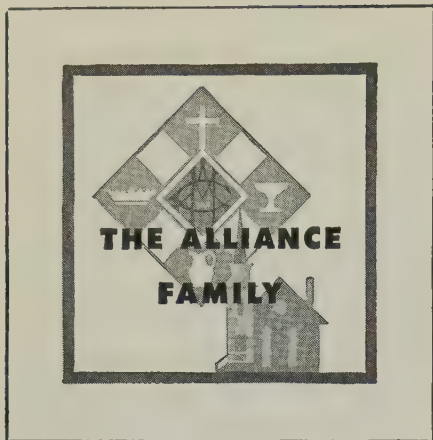
cipates the victory and celebrates it from afar. Richard Baxter tells how while recording in his diary his thanksgiving to God for the removal of a cancerous wart in his mouth, it immediately began to disappear, and before the close of that Sabbath day it was gone. Let us praise more; and sing when we cannot pray.

6. "I thank my God upon every remembrance of you" (Phil. 1:3). This was a song for his *Christian friends*. How much cause we have to praise for them. What a goodly fellowship God is giving us. What a glorious Church He is preparing. Thank God for them all.

7. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). Well may this sum up the whole. The best is, we have found Him and we have found Him to be the First and the Last, the substance of all truth, the truth of all holiness, the source of all life, the spring of all healing, the bond of all friendship, the best of all beloved ones, the unspeakable blessing which no words can express or justly praise. As the old writer used to say in closing all the sacred themes, "Blessed be God for Jesus Christ."

Rev. and Mrs. Nathan Tyler and sons, Congo





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Nathan L. Tyler left New York on September 14, returning to the Congo for their fourth term of service. They will be stationed at Sumbi. Their sons, Robert and Harold, are attending school in Toccoa Falls, Ga.

Rev. and Mrs. R. F. Perret and children, Merrill, Sharon and Robin, sailed from Montreal, Canada, on September 14, returning to India for their second term of service. They are to be stationed at Khamgaon. Mr. Perret's home church is in Regina, Sask.; Mrs. Perret is from Edmonton, Alta.

On Furlough

Rev. and Mrs. Homer G. Crisman arrived in Los Angeles September 15 from Ecuador. Mr. Crisman first went to the field in 1896, and has the honor of being the oldest missionary in The Christian and Missionary Alliance in active service, with the unusual record of sixty years. Mrs. Crisman has completed five terms on the field, beginning her service in 1926.

The New Generation

To Mr. and Mrs. Donald Anderson, Baltimore, Md., a son, William Allen, on September 6.

Mrs. J. D. Williams with Christ

Mrs. J. D. Williams passed away at her home in Atlanta, Ga., on August 25, leaving a sister and brother and devoted nieces and nephews, together with a multitude of spiritual children, to mourn her loss. She was seventy-nine years of age. Though she had been in failing health for some months she had been bedfast only a few days.

As a young girl Harriet LeNeve was converted through the ministry of a lady evangelist who came to her vicinity in Illinois. In the providence of God she soon found herself traveling with this same evangelist as her singer. This patterned her future ministry of soul-winning and trail blazing. It was not long before she became an evangelist in her own right, going from place to place in the Central District, living a life of faith and glowing with a love for souls.

During the days when she was dean of women in the Missionary Training Institute at Nyack, N. Y., she became engaged to Rev. J. D. Williams, an Alliance preacher in Brooklyn, who made weekly trips to teach in the Institute. With true womanliness she sank her identity into the life and cause of her husband. This did not mean the loss of her individuality, but rather enhanced it. The intensity of her nature found its proper outlet as together they launched into further spiritual pursuits. Like a modern De-



Mrs. Williams

(Continued on page 15)

Letters

"Eternal Truths" World Conscious

Your editorial in the issue of September was, I think, one of your outstanding ones. It was entitled "Only a Few Things Matter" and was a good cross section of your thinking, as I have been able to follow it through your articles.

At the conclusion of your editorial you say, "It is all but impossible these days to get attention to the things that matter. Only as the servants of God veer away from these serious and eternal things to talk of politics or world events or sports or science will the nervous and distraught victims of time and space give them a hearing."

Is it not true that "eternal truths" penetrate even to politics and world events? And further, if people can be approached at that level, inferior though it be, should we scorn it? Abraham Lincoln was a politician who never lost sight of the eternal truths, wasn't he? And does not God use world events to reveal His purpose? What of the great saints? Haven't they been lovers of "the world and all that is therein"? How can we have love without persons and how can we have the mingling of persons without events?—REV. DARREL E. BERG, *Ronald Methodist Church, Seattle, Wash.*

One-Term Missionaries

The article in your September 5 issue of THE ALLIANCE WEEKLY, "The Provision of a Missionary," once again portrays the fallacious idea held by most of the evangelical world today that a missionary is in some way defeated or even an entire spiritual failure who does not return a second term to a mission field. The writer gives a loophole for the missionary (if he wants one) who may just be in the will of the Lord in staying home by his statement: "There should come to every missionary that high resolution not to leave his mission field of labor, if circumstances do not oblige him otherwise until he has accomplished the work God gave him to do." But the general content pictures him needing victory in his life.

The truth that God has as much right to say to us that a particular ministry for us is finished as He had a right in the first place to lead us into it, is the main overlooked, if known at all. Also the fact that God is more interested in the worker than the work should be considered, and though 'tis true the fields are white and the need intense, yet the Spirit has a right to withdraw laborers without giving His reasons, and even when all apparent circumstances say he should have returned.

Often when a young missionary is defeated it can be laid to the fact that he was sent by man and not called of God at all—this due to high-pressure methods in our fundamental world today. He is not in the main at fault.—LILLIAN E. ELLIOTT, *Philadelphia, Pa.*

Rev. and Mrs. R. F. Perret and family, India



Sunday

DAILY READING—Matthew 28:10-20.

DAILY TEXT—"All power is given unto me" (verse 18).

We have seen a few touches in our own time of God's mighty power in the mission field. The story of Madagascar, the story of Titus Coan in the Sandwich Islands, the story of Celebes and Fiji, the stories of Arnot of Africa and Paton in the new Hebrides are postolic in their marvelous power and glory. They are types of what God will and can do if we will let Him. How is it to come about? By a ministry of prayer. The world is to be evangelized by a church on her knees. God is to make this work in hand and we are to recognize Him in it; and when His supernatural touch is fully recognized, nations will be born in a day. Beloved, let us pray, and let all our missionary work be divine.—A. B. SIMPSON.

Monday

DAILY READING—John 3:1-10.

DAILY TEXT—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (verse 6).

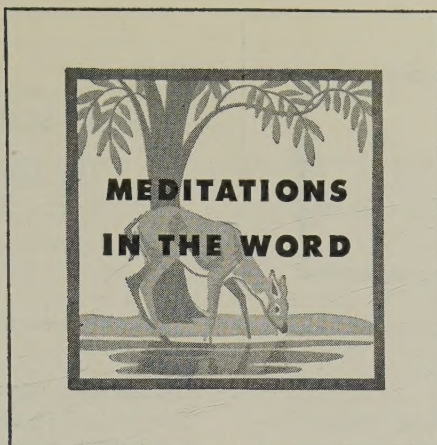
It is no outer thing, made of showy moralities and benevolences or picturesque rites and a graceful routine of devotion, or sentimentalisms bright or somber, or religious utterances on fit occasions as to the grandeur of antiquity or sacramental grace or the greatness of creaturehood or the nobleness of humanity or the universal fatherhood of God. It is something deeper and truer and more genial than that which is called deep and true and genial in modern religious philosophy. Its affinities are with the things above; its sympathies are divine; it sides with God in everything; it has nothing, beyond a few expressions, in common with the superficialities and falsehoods which under the name of religion are current among multitudes who call Christ Lord and Master.—HORATIUS BONAR.

Tuesday

DAILY READING—1 Corinthians 3:12-23.

DAILY TEXT—"Every man's work shall be made manifest . . . of what sort it is" (verse 13).

The deepest sense of grace and the clearest apprehension of our justification as sinners will never weaken our sense of the deep solemnity of the judgment seat of Christ or lessen our desire so to walk that we may be accepted of Him. . . . The counsels of all hearts will be made manifest. Every motive, every purpose, every design will be weighed in the balances of the sanctuary. The fire will try every man's work, and nothing will be stamped as genuine save that which has been the fruit of divine grace in our hearts. All mixed motives will be judged, condemned and burnt up. All prejudices, all erroneous judgments, all evil surmisings concerning others—all these and such like



Compiled by EDITH M. BEYERLE

things will be exposed and cast into the fire. We shall see things then as Christ sees them and judge them as He judges them. The practical effect of all this upon the believer should be to lead him to walk in holy carefulness from day to day, as under the eye of his Lord and Master—to produce watchfulness, sobriety and self-judgment in all his services and all his ways.—THINGS NEW AND OLD.

Wednesday

DAILY READING—John 10:22-30.

DAILY TEXT—"My sheep hear my voice, and I know them, and they follow me" (verse 27).

O Master! when Thou callest
No voice can say Thee nay,
For blest are they that follow
Where Thou dost lead the way;
In freshest prime of morning,
Or fullest glow of noon,
The note of heavenly warning
Can never come too soon.

They who go forth to serve Thee,
We, too, who serve at home,
May watch and pray together
Until Thy kingdom come.
In Thee for aye united,
Our song of hope we raise,
Till the blest shore is sighted,
Where all shall turn to praise.

—S. G. STOCK.

Thursday

DAILY READING—Psalm 139:14-24.

DAILY TEXT—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (verses 23, 24).

You will find it no easy matter to lay bare your heart. Far easier is it to detect and fix upon the faults of others than to discover and bring to light your own. Far easier is it to discern the little mote that is in thy brother's eye than to pull out the huge beam from thine own, or even to feel that it is there. Some sins there are, too, in most of us which lie so deeply

embedded that unless we follow them up and drag them from their hiding places they will still hold their ground and in the end overpower us. The heart, then, must be searched—searched to the very core. The deepest recesses of it must be sounded. Every one should know how things are going on in his soul, what his dangers are and what are the temptations to which he is most exposed. When an army of soldiers is encamped, the general places sentinels in all directions. . . . Self-examination is the Christian's sentinel.—HENRY ARTEMUS.

Friday

DAILY READING—Acts 26:12-20.

DAILY TEXT—"A light from heaven . . . shining round about me and them which journeyed with me" (verse 13).

It is quite possible for people journeying alongside the recipients of divine blessing to be enriched by the same "light" of benediction as they and yet never partake of the same salvation. This was evidently true in this case. Out of a company of soldiers accompanying Saul on his nefarious mission, none but Saul, who was encircled with the light from heaven, became a beneficiary of that light. It is feared that many today attend and join church because of the "light" which illumines the pathway of the true believer. They enjoy the "rays" even in their unregenerate state. But the sad climax of it all will be eternal darkness and blackness because they seek not with the heart the One who said "I am the light of the world."—PAMELL.

Saturday

DAILY READING—Romans 5:1-11.

DAILY TEXT—"For a good man some would even dare to die" (verse 7).

Goodness expresses love's quality, and that can only come forth from the life which is of the essence of the Spirit of Christ. Many who have become conscious of moral defeat are aware that they cannot attain to the ideal of their own best desires (Rom. 7:18-21). Yet their heart's cry is "I want to be good!" They are baffled. Wherein lies their hope? "If any man be in Christ, he is a new creature" (2 Cor. 5:17). Regeneration is the remedy. Abiding in Christ is the secret. "He died that we might be forgiven" is a glorious truth. But one equally glorious is "He lives to make us good." Goodness is not a forced growth. It is the product of a life whose springs are in God. Such a life has produced in it and by means of it the goodness which is the fruit of the Spirit.—LIFE OF FAITH.



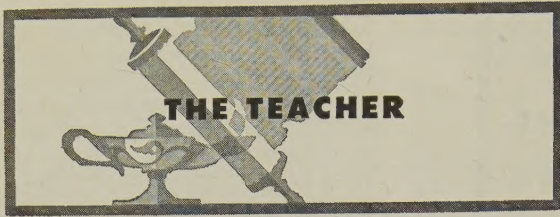
Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship mean more to us.—ANDREW MURRAY.

SUNDAY SCHOOL LESSON—OCTOBER 14, 1956

The Ten Commandments (Temperance)

Exodus 20:1-17

GOLDEN TEXT

"Thou shalt have no other gods before me."—EXODUS 20:3

BACKGROUND AND LESSON ORIENTATION

This chapter constitutes one of the basic and strategic elements in God's redemptive plan. The law is timeless, non-dispensational in character. It has never been abrogated. It has been interpreted by Christ and invested with new life and power. It is the inscriptured declaration of God's righteous will for man, a revelation of the holiness and oneness of God. It is a unit. The law is never our saviour from unrighteousness; it is the standard by which our unrighteousness is made known. It shows us what we are *not*. When a man discovers the remedy for his sin in the Lord Jesus Christ, he is ready to declare the holiness, justice and goodness of the law. The man in Christ is not lawless because he is not "under law." He has learned to live in Christ so the penalty of the law does not affect him.

SIMPLIFIED OUTLINE

1. *Laws for Divine Worship*—Exodus 20:1-11.
2. *Laws for Human Behavior*—Exodus 20:12-17.

KEY WORD ANALYSIS

(1) "I am the Lord thy God" (20:2); lit., *Jehovah thy God*. God had through the preceding ages identified Himself to the fathers as Jahweh. His deliverances had displayed His almighty power. Eternity, power and love are

the foundation of law. If we love Him we keep His law.

(2) "Take the name . . . in vain" (20:7). God's name expresses His character. To use it without meaning shows a careless attitude toward His Person.

COMMENTARY ON THE PRINTED TEXT

1. *Laws for Divine Worship* (Ex. 20:1-11).

All worthy worship springs from the will of the worshiper, prompted by love. Without love, worship degenerates into ritual. Without the will, worship falls away into vague emotional mysticism. It is necessary to know whom we worship and why He is worthy of our worship. Thus true worship is grounded in the self-revelation of God. "I am the Lord thy God." It is further grounded in experience—"which have brought thee out of the land of Egypt." It is useless to command love and obedience without both revelation and experience.

The first two commandments have to do with our attitude toward God. They ask man for worship grounded in truth, objective and subjective. God is a spiritual and an invisible Being and is therefore not to be represented in imagery. He has created us and the world so that any breach of His principles of conduct will become disastrous to us. There is a chain reaction

of retribution to the evildoer but also a reaction of blessing to the one who obeys. We are moral creatures living in a moral world.

The third commandment thus finds its root in the first two. The man who knows God shows his regard for God in his use and reverence for the name. He never invokes the sacred name for a barren motive.

The fourth law does not institute Sabbath observance; it merely records for all posterity that which God ordained from creation. God's own declaration of the holiness of the day is sufficient to hallow it. It was made for man because God knew that man needed it. It has become symbolic of true rest in Christ.

2. *Laws for Human Behavior* (Ex. 20:12-17).

The fifth law lays the foundation for the whole social structure. Man must recognize the authority which God has invested in parents and rulers to prevent chaos. It is conceded by scholars that this law goes further than the home. The sixth law declares the sanc-

tity of human life; the seventh, the sanctity of marriage and the home. The eighth deals with the sanctity of human property. The ninth declares the holiness of human character. It must never be desecrated by falsity. The tenth law is directed against the strong desires of men's hearts which are the root of all evil. It honors the principle of working for what we possess. It condemns the evil of wanting something just because another has attained it. Thus it becomes possible in God's kingdom for the "haves" and the "have-nots" to dwell together in peace and love.

The strength of the law in its purity is tremendous; but after one studies the law interpreted by Christ after the pattern of inward and true purity, it is possible to see that it is ordained of God to drive a man to his Saviour. The strong tendency in religion today is to assume that grace implies "lawlessness." Grace makes it possible for the righteousness of the law to be fulfilled in us who walk not after the flesh but after the Spirit (Rom. 8:4).

more each year. Let us teach that man is still governed by the timeless principles of God and still suffers retribution of his disobedience. (2) Why did God establish these principles? Is the "standard" today beneath Christ-interpreted law?

HELPFUL HINTS FOR LESSON PREPARATION

(1) It is the duty of every teacher to promote a devout respect for God's law. We are living in lawless days. This lawless attitude is apparent in religious circles more and

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full-orbed view of missions is essential to keep vigorous and practical our missionary vision. The best cure for an unbalanced perspective or an apathetic interest is to joyfully attend the missionary conventions held in your church.

South Northfield, Vt.	October 7- 9
Wilmington, Vt.	October 7-10
Wrennington, Vt.	October 10-14
Putland, Vt.	October 11-14

Imira, N. Y.	October	7-14
averly, N. Y.	October	7-14
wego, N. Y.	October	7-14
ochester, N. Y.	October	7-14
ates, N. Y.	October	7-14
atavia, N. Y.	October	11-14
eeckskill, N. Y.	October	7-10
atonah, N. Y.	October	7-10
earl River, N. Y.	October	7-10
ew York, N. Y.		

(Gospel Tabernacle) . . .	October	7-14
(Spanish, Bronx)	October	11-14
(Spanish, East 114th St.) .	October	11-14
(Bethany)	October	11-14
Washington, N. J.	October	7-14
Elvidere, N. J.	October	10-14
Hillipsburg, N. J.	October	10-14

anton, Pa.	October	7-10
roy, Pa.	October	7-10
lossburg, Pa.	October	7-10
Williamsport, Pa.		
(Fairlawn)	October	11-14
(Oak Grove)	October	11-14
ersey Shore, Pa.	October	11-14
uryea, Pa.	October	7-10
lendale, Pa.	October	7-10
umber Four, Pa.	October	7-10
West Pittston, Pa.	October	11-14
Wilkes-Barre, Pa.	October	11-14
anticoke, Pa.	October	11-14
Baltimore, Md.		
(City Temple)	October	7-14
(Calvary)	October	7-10
(Woodberry)	October	11-14
undalk, Md.	October	7-10
iddle River, Md.	October	11-14
loomfield Park, Md.	October	11-14
ecretary, Md.	October	11-14

Cambridge Springs, Pa.	October	7-10
McLallen's Corners, Pa.	October	7-10
Leadville, Pa.	October	7-14
Leadville, Pa.	October	11-14
Lehrantown, Pa.	October	11-14
Pleasant View, Pa.	October	11-14
Mcmetonia, Pa.	October	7-10
Morseyville, Pa.	October	7-10
Marwick, Pa.	October	11-14
Maple, Pa.	October	11-14
De Bois, Pa.	October	7-14
Murwensville, Pa.	October	7-10
Clearfield, Pa.	October	7-10
Walls Creek, Pa.	October	11-14
Renoldsville, Pa.	October	11-14

Omaha, Nebr.	October 7-14
(Omaha Heights)	October 9, 10
Waterloo, Nebr.	October 10, 11

Asheville, N. C.	October	8-14
Biltmore, N. C.	October	8-14
Emma, N. C.	October	8-14

Birmingham, Ala.	
(Pleasant Grove)	October 7-10
(Rocky Ridge)	October 7-9
(Tenth Avenue)	October 8-10
Graysville, Ala.	October 8-10
Bessemer, Ala.	October 10-14
Clay, Ala.	October 11-14
Robinwood, Ala.	October 11, 12

Claridon, Ohio	October	8-14
Hamden, Ohio	October	11-14
Wooster, Ohio	October	8-14
Ashland, Ohio	October	8-14
Berkeley, Mich.	October	8-14
Swampton, Ky.	October	8-14

Remer, Minn.	October	7- 9
Wadena, Minn.	October	10-14
Brinsmade, N. Dak.	October	7-10
Fort Totten, N. Dak.	October	11, 12
Watertown, S. Dak.	October	7- 9
Sisseton, S. Dak.	October	10-14
Mason City, Ia.	October	7-14
Osage, Ia.	October	7-14
Lyle, Minn.	October	7-14
Swanville, Minn.	October	7- 9
Holdingford, Minn.	October	10-12
Renville, Minn.	October	7- 9
Echo, Minn.	October	10-14

Sparks, Nev. October 7- 9
Ogden, Utah October 10-14
Salt Lake City, Utah October 11-14

Regina, Sask.	October	7-14
(Western Canadian Bible Institute)	October	8-12
Brandon, Man.	October	8-14

Niagara Falls, Ont. October 10-14
Welland, Ont. October 10-14

(Continued from page 12)

The years that followed their marriage were full and fruitful. For a while Mr. Williams was superintendent of the Central District, with headquarters in Indianapolis where he was also pastor of the Alliance church. The pull toward young people was always strong, however, so it was not surprising that the Williams transferred their labors to Fort Wayne where they took charge of the Fort Wayne Bible Institute.

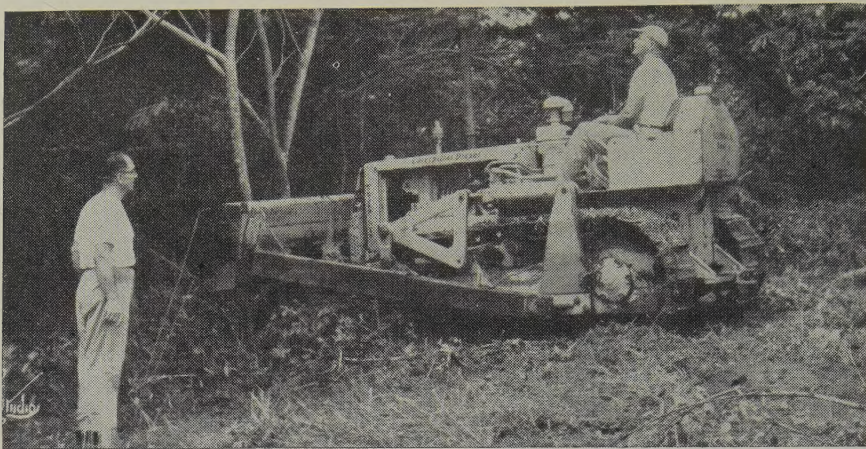
Such lives, however, cannot be restricted, and the call to farther regions brought them to the Philippine Islands. Here they founded the Ebenezer Bible Institute.

The last years of their ministry were spent in Seattle where they headed the Simpson Bible Institute. When they retired and took up their residence in Atlanta, Ga., they did not cease to labor. After Mr. Williams died in 1949 Mrs. Williams, with the mellowness of years and the experience of many conquests, carried on her counseling work. —REV. H. M. FRELIGH.

● Kindly add 15c for postage, handling and insurance when orders are less than \$3.00, and 5c for each additional dollar or fraction thereof. ●

OCTOBER 3, 1956

ALLIANCE MISSIONS ON THE MARCH



Clearing land for the new Ebenezer: Rev. R. M. Clemmer (left) and Philip Watts, Christian lumberman

A flood of small gifts is needed to

Help Ebenezer Expand

OVERLOOKING the phosphorus-tipped waves of the Sulu Sea a new Ebenezer is being raised. Four miles north of Zamboanga City in the Philippine Islands, on a triangular thirty-acre campus bounded on one side by a paved highway and on another by the sea, new buildings are under construction to house the Ebenezer Bible Institute for the Philippine field.

Desperately in need of additional room for expansion, the student body of just over one hundred young people who have been crowded into space intended for eighty will be increased to 140 students.

Present construction costs are estimated to be \$129,000. Of this amount \$70,000 has been received, the bulk of it in generous gifts of large proportions. With these available funds the land has been cleared, driveways have been graded, a faculty residence completed and construction begun on two dormitories, a dining hall and an administration building.

Plans have been drawn for a classroom building, a chapel, three more faculty cottages, five small houses to accommodate two married couples each, necessary utility buildings, a 15,000-gallon reinforced concrete water reservoir and the installation of a lighting system. Another \$59,000 is urgently needed to permit continuing construction on these units without interruption.

Ebenezer graduates are intrepid pioneers reaching remote mountain tribes, boldly witnessing among fierce Moros and working hard as pastors of city churches. But their numbers are too few. An immediate increase of workers that have been trained at Ebenezer is imperative.

In sacrificial devotion some of God's stewards have quietly given handsome amounts. Most of us do not have large sums to give, but we do have one or five or ten or a hundred dollars, and a great many people faithful in small things can match the giving of a few who are faithful in much. Offerings should be clearly designated "Ebenezer Bible Institute."

THE CHRISTIAN AND MISSIONARY ALLIANCE

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61 Glenvale Blvd., Toronto 17, Canada